

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



THE TOUCHSTONE OF AMERICAN TRADITION

•

"IT'S HARD TO BE A NEGRO"

D. J. Corrigan

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INTER-AMERICAN AND INTERRACIAL

John J. O'Connor

•

JUDGMENT ON HATE

Editorial

•

Editorials

•

Reviews

•

Statistics



April, 1943

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Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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The First Encyclical of His Holiness Pope Pius XII



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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

• The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

• “Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world.”
—*Jacques Maritain*

• “From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other.”
—*Rev. John W. Cooper*

• The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

• “Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism.”
—*Carlton J. H. Hayes*

• The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church’s liturgy.

• Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

• We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons.”
—*Rev. Francis J. Gilligan, S.T.D.*

• Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro’s natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

April – 1943

Vol XVI

No. 4

Editorials

JUDGMENT ON HATE	51
PROGRESS AT ATLANTA	52
PLAN INTERRACIAL COMMITTEE	52
FIRST GREAT NEGRO MILER IS CATHOLIC HIGH PRODUCT ..	53

Articles

“IT’S HARD TO BE A NEGRO”	54
<i>D. J. Corrigan</i>	
THE FOUNDATION OF AMERICAN TRADITION	56
THE ATLANTA STATEMENT	60

Features

THE INTERRACIAL FIELD	50
THIS MONTH AND NEXT	50
NOTES FROM XAVIER UNIVERSITY	53
PLAYS AND A POINT OF VIEW ..	59
INTER-AMERICAN AND INTERRACIAL	61
AS YOUTH SEES IT	62
FROM HERE AND THERE DURING THE MONTH	63
BOOKS	65

INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	30,000
Number of Catholic Negro Churches	326
Number of Catholic Negro Schools	263
Negro Enrolment in Catholic Schools	50,000
Priests Engaged in Colored Missions	468
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	277,731
Negroes in Philadelphia	268,000
Negroes in Washington	187,266

"Crazy Race Consciousness"

Radio Vatican broadcast the following in German for Germany on March 4th:

It is unnecessary to state that the dissension among mankind is terrible. A mere glance at our world today will convince everybody; not only is there sanguinary strife on the battlefield, but the bloodless war of different views of life (*Weltanschauung*) is being waged with equal ferocity. This disunity has even invaded the institution of the family where today husband often stands against wife, parents against children, human being against human being. This is the epidemic of our time. Nevertheless it is a grave error to overlook the law of solidarity among mankind.

This solidarity rests on three unshakable foundations; the unity of nature, the unity of grace, and the unity of love. The unity of nature is the consequence of Creation and no man can evade it. The unity in grace is the consequence of redemption. The unity of love, however, is a call to saintliness.

The dogma of the unity of mankind is a call for our time, which in its common life has become contrary to nature, arrogantly vain and "total." There are movements afoot today which reject the unity of mankind because of an exaggerated and crazy race consciousness but, whether it is denied or not, this unity exists.

A society which denies the fundamental unity of everything human in God is on the road of error.

This Month and Next

We are indebted to the editor of the *Liguorian* for permission to reprint a very interesting analysis of Catholic college student opinion regarding the admission of colored students. We believe this important article will accelerate the present trend among Catholic colleges in favor of the admission of colored students . . . With the permission of the editor of *CIP—Center of Information Pro Deo*, we are able to publish the substance of an outstanding statement entitled "The Touchstone of American Tradition" . . . This month THEOPHILUS LEWIS reviews two outstanding plays. . . . We are glad to present the complete text of the important and hopeful *Atlanta Conference* . . . A number of readers have expressed interest in JOHN J. O'CONNOR'S column, Inter-American and Interracial . . .

Bible Teaches Unity of Race

Kansas City—The denial of the truth of the Bible teaching of the unity of the human race, that all men are of one stock, is the immediate cause of the present war, the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, said in an address delivered in the "Church of the Air" program of the Columbia Broadcasting System.

"Holy Scripture," Bishop O'Hara said, "has a message for the healing of the nations today. It proclaims the supremacy of God's law. It declares the dignity and eternal destiny of the human person. It asserts that all men are brothers one to another. It maintains the supreme value of freedom and it declares the evil of sin. All these things the world has denied and universal desolation is God's chastisement for the great apostacy. In every nation in the pride of power and of learning, 'the fool hath said within his heart, there is no God.'

"The Bible teaches the unity of the human race: that all men are of one stock, that they have all descended from Adam and Eve, that they are, consequently, blood brothers; that they are children of the same Heavenly Father; that they have been adopted as brothers by Jesus Christ, the Son of God; that the right to heaven has been purchased for all without exception by the shedding of His blood on the Cross of Golgotha. The denial of this truth is the immediate cause of this war."

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APRIL, 1943

No. 4

JUDGMENT ON HATE

In one of this country's largest seminaries for the education of priests a unique experiment was tried during the past winter. A group of the seminarians who were dramatically and musically inclined undertook to stage and to perform *The Green Pastures*, most famous and most generally successful play that was ever performed by Negroes in the United States. Since the seminarians were white, most of the audience expected there would be a touch of comedy in the performance, with the best-will in the world, even with the consummate care taken with the stage effects, the acting and the choruses. However, Marc Connelly's great old play once more vindicated itself, once more provided a surprise, for the play's lesson and the play's spirit overshadowed all else. The audience were moved, and most of them moved a bit to tears.

The secret of *The Green Pastures*, like the secret of *The Human Comedy* and *Father Malachy's Miracle* and certain other unexpected naturals of the stage, is that it means the escape from the tyranny of hate, the

demonstration of the futility of hate. Hate can be denounced and attacked in such a manner as to incite still worse hate; but that is not the spirit of "De Lawd" and His associates. He has plenty of hate for sins, and spares not the rod in denouncing them; but there is abundant charity for the sinner.

Hate makes its most subtle temptation to those who seek power, for hate can be a unifying force. The slogan of the Third International is "Proletarians of the World Unite." That slogan, however, has proved effective only when the proletarians of the world felt they had something to unite for. It is significant that the present-day Soviet Government which has made special efforts to focus its people's energies on the construction of their own economy, has played down the famous revolutionary slogan. They are not any longer particularly interested in the proletarians of other countries except when they can be used as instruments for their own national policy.

The ease with which people can be rallied together

under the cry of hate makes it a favorite tool for the dictator and the demagogue. But sooner or later, the man who puts his trust in hate, finds he has embraced a delusion. Hate constructs nothing. It leaves empty the hands of those who cultivate it. It mocks the possessor and enslaves those who seek mastery through its exercise.

One of the most striking domestic developments of the present war has been the sharp, well nigh universal, and unfavorable reaction of the public mind to the preaching of Rex Stout in favor of hating the Germans. The average man in the street senses the unreality of such preaching, and life itself has taught most intelligent men the folly of condemning a whole class of men because of the errors of certain ones who may, at the time, control the multitude.

During the later stages of the war, however, and during the post-war period, the floodgates will be opened to the exercise of hate as perhaps never before in the world's history. Among Europeans of different nationalities now in this country, there is a surprising unanimity of fear, lest the close of the war will act as the signal for unleashing a huge menagerie of conflicting and warring groups in Europe, a bloody whirlpool of massacres and general civil war.

If this is the atmosphere abroad, there is plenty of reason to fear the same here at home. The diminution of employment opportunities, the wearing of nerves through prolonged privations and sacrifices, the unrest created by the returning armed forces, the echoes of ever more impassioned political campaigns, will tempt even the more peaceful to indulge in hate for racial groups, and to racial groups to counter that attack with a hate that will unify them for the time being in a common bitterness.

There is only one thing to do under these circumstances. It is to recognize that hate is a sin, to deal with it as something that God Himself has reprobated. Our duty to our country bids us battle with the enemy, it bids us loathe the inhuman treachery and wickedness of those who have attacked our peaceful country, and it bids us punish those who are guilty as ringleaders in a public crime. But it does not permit us to hate any people as a whole. No matter how low they have sunk, there is always hope for their redemption; and in every enemy country there are countless men and women of good will whose hearts will be with us in the day of our victory. Let us apply this same lesson

here at home. If interracial charity takes the place of interracial hate, in the United States, our country may yet save the civilized world from complete self-destruction.

Progress at Atlanta

Last week 100 white Southerners met in Atlanta to discuss the racial problems of the South and to consider the statement issued last October by Negro leaders, convened in Durham, N. C. At the close of the Atlanta Conference, a statement, subscribed to by all the conferees, was issued.

We regard this statement as important, and perhaps even historic. For this reason we publish the complete text, on another page. We believe our readers will be interested in reading the entire text, rather than the summary that appeared in the daily press.

While most of our readers will wish that the statement had recognized the heavy toll of segregation and had specifically endorsed anti-poll-tax legislation, we believe they will be impressed by the candor and sincerity of the document. Some may quote: "Twas not all one would have wished; but more than was expected."

We hope and pray that the meeting between the representatives of the two committees—Atlanta and Durham—will result in genuine progress in race relations in the South, and that many out-moded conventions and traditions will be abandoned for the good of both races, the welfare of the South and of the whole nation.

Plan Interracial Committee

At a forum held in the auditorium of the parish of St. Thomas the Apostle, in Queens, it was decided that a permanent Interracial Committee be formed by Catholics in that section of the city. The subject of the forum was "The Church and the Negro in Queens County."

We regard this as a most hopeful and constructive proposal. Naturally it has the endorsement and approval of Rev. James L. McCabe, pastor of St. Benedict the Moor Mission for Negroes in South Jamaica. The Rev. Peter J. Fox, supervisor of Catholic Charities in Queens, endorsed the forming of this local interracial committee.

It is important that the Catholic leaders, priests and

laymen, recognize that local interracial problems exist and come together to discuss them. It is still more important that they recognize community responsibilities and take steps to organize a permanent interracial committee to seek solutions.

This pioneer movement in Queens County will attract the interest of interracialists in other cities where similar problems exist. We have no doubt it will succeed and become a model for other communities.

First Great Negro Miler Is Catholic High Product

By GEORGE V. KELLY

in "Sports Review" — Cincinnati Telegraph-Register

"Victories by Frank Dixon in two of the four leading indoor mile events bring to an end for all time the supposition that Negro track athletes cannot compete in the middle distance runs. Dixon, a graduate of St. Francis Prep school in Brooklyn and currently a New York U. freshman, has twice whipped the talented Gil Dodds, the Boston ministerial student, and as a result, has taken his place with Eddie Tolan, Jess Owens, Ralph Metcalfe, and Barney Ewell—all great colored track stars.

"Dixon first jumped into the national spotlight a little less than a year ago when he finished third in the national AAU indoor mile, an even he won this year. His time, 4:14.1, was the fastest ever credited to a prep runner.

"Track followers have long debated the inability of the colored runners to attain the same success in distance running they have achieved in other branches of the sport, particularly the sprints and jumps. Some said the Negroes lacked stamina, but that argument did not stand up when one considered the staying power colored men had displayed in other branches of the athletic world. Some held that the dark-hued boys in prep school specialized in events that were already dominated by men of their race, and that suggestion may be close to the truth.

"In any event, Dixon, from the days he attended James Monroe high in New York until he completed his schooling in St. Francis Prep, concentrated on the mile, and his efforts have paid big dividends."

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

SYMPHONY SOLOIST

In the recent auditions for soloists for the 1943-44 Youth Concerts sponsored by the New Orleans Symphony Orchestras, Miss Mary Townsend of Xavier University was chosen as one of the six New Orleansians winning the coveted opportunity to appear as one of the soloists next season. Miss Townsend is the first colored artist to win this honor.

Miss Townsend, coloratura soprano, is a sophomore in the Department of Music at Xavier, and is well known as a talented vocalist of the Music Students' League of the University. She has distinguished herself as a soloist on the University programs broadcast over radio station WWL of New Orleans, and in her rendition of the role of "Marguerite" in Gounod's ever-popular grand opera "Faust," presented by the students of the Xavier Department of Music.

Miss Townsend is the second young vocalist of Xavier to merit outstanding recognition in musical circles within the past twelve months. Elwood Smith—recent Xavier graduate who started as a baritone in the University opera productions and is a native of New Orleans—was awarded first prize on a Major Bowes program in New York last summer. A call to service in the armed forces of his country prevented him from accepting a contract for the leading role in Lunt's Broadway production "The Pirates."

WAR INFORMATION MOVIES

In the past several months, the Xavier University War Information center has rendered its services to many groups: residents of various units of the New Orleans Housing Authority, labor unions, civilian defense, etc., and by showing films related to the national war and defense efforts through the University movie projector. This is but a part of Xavier's efforts to help raise the worker's morale, combat absenteeism, and give the industrial, civic, and home worker a better understanding of his relationship to the national war effort.

"IT'S HARD TO BE A NEGRO"

By D. J. CORRIGAN

She was a pretty little girl, a senior in one of our Catholic high schools: but she belonged to the Negro race. The occasion was the weekly period of religious instruction conducted by a Redemptorist priest. The girl was on her feet, asking a question that was very important to her:

"Father, if I apply for enrolment in a Catholic college here next September, will I be admitted?"

The country hereabouts is midway between the North and the South. It is far enough away from the latter to be at least "officially" free from some of the "Jim Crow" forms of discrimination of the deeper South, yet in reality severe enough to compel one exceptionally fine young colored man to complain to me last year: "Gee, Father, it's hard to be a Negro."

At present there are four rather excellent Catholic colleges in this city, but there is not a single colored student in all four! This is a strange and—pardon me!—an un-Catholic situation, when we consider the presence of three Catholic high schools for the Negroes in the same city. Add to this fact that the nearest Catholic colleges open to them are hundreds of miles away—distances which their limited resources usually forbid—and it is easily understood why it is an embarrassingly hopeless task for a priest or a Sister to advise a Negro student to attend a Catholic college. With many Catholic colleges begging for students, most of these Catholic boys and girls are forced to attend non-Catholic schools, which very often are disastrous to their faith.

Recently twenty-five white girls, members of the senior class in one of our Catholic colleges, were asked the question: "If you had the decision to make, would you admit a Catholic colored girl into this college?" Their answers were astonishingly frank and refreshing. Of the twenty-five asked, twenty voted for the girl's admittance. Later these papers were read to the senior class of a Catholic colored high school, and the Negro students responded with opinions of their own. I submit some of the contributions of the white girls for your perusal. Most of them speak for themselves.

"I believe that this as a Catholic college and one following Catholic ideals should admit the girl. She

is entitled to the advantages such a college can give and should not be barred from obtaining them because of racial prejudice. Higher education for Negroes is essential, especially now. The State colleges have admitted Negroes in some places and we are surely more bound than they by our Catholic beliefs and teachings."

"I would not refuse the Negro girl admittance, but rather welcome the opportunity to do my bit to break down prejudice. It would be well to discriminate against certain students, only in so far as they are not on a par intellectually and culturally with the others. Judge Negroes by the same standards used to judge us and not on a color basis."

Seemingly, the greatest obstacle to the admission of colored students in many of our Catholic colleges is the authorities' fear of loss of students and the objection of parents. I know of instances of the intermingling of the two races, not in school but in Catholic gatherings, where parents raised a fuss, while students did not.

"For myself I would say yes, as I think she deserves the right to be educated as well as anyone else. However, from the President's point of view I think that it would be almost necessary to say no, as many parents would take their daughters out of school and quite a few students are from the South."

"I think that the girl should be admitted. Catholics should be aware of the fact that all men are created equal. Of course, I can see that the Dean would be is a ticklish spot because if one Negro were allowed to enroll, there undoubtedly would be more and more, and many of the students and their parents would object."

In the following, some students referred to the possibility of establishing Catholic colleges for the colored. But apart from its extreme difficulty, is this desirable in a Catholic college? Most Catholic priests who are interested in the colored will tell you that the only ultimate Catholic solution of our ministry among the Negroes is the abolition of all segregation of white and colored schools and parishes. In other words, the Catholic parish and school should be open to all within its parochial boundaries. I remember an old Negro minister who once said to me: "Father,

INTERRACIAL REVIEW

if you abolish the color line in your churches, we'll all become Catholics. Until then, we have to make up our own religion."

"I think that this problem is far too great for the ordinary laymen to decide. As a Catholic, I feel that if the prospective Negro student is a Catholic and has no other Catholic college which she may attend, and if admittance is refused her here she will have to attend a non-Catholic college where there is danger of her losing her religion, then she *should* be admitted. Admittance of Negroes into schools with the whites should only be a temporary measure until all-Negro colleges could be established."

"Higher education for the Negroes is a necessity if the white and black races are to live together harmoniously and I think that it is up to Catholics to 'set the ball a-rolling.' Since our Faith is all embracing, we *must* admit Negroes to our schools of higher education or else provide adequate facilities for them to secure such an education."

Most of the students considered it very un-Catholic not to admit the Negro girl.

"I believe that the girl should be given every opportunity for further education. Formerly I went to a college where Negroes were admitted and found that there it was taken simply as a matter of course."

"No, I wouldn't refuse the girl. My viewpoint is passive: one way or the other would make no difference to me, but I know that girls from the South would resent her presence. For a Catholic school to refuse a Negro student, I think, would be disgraceful."

"She should be admitted. Catholicity is the only reason for the existence of a Catholic school. Compromise this and there is no reason for its being. We have no business letting human respect or social standing interfere with the principles of our Faith, no matter what the results to the school."

Some of the answers read: Admit the girl, but we fear that she will not be happy.

"I would be inclined to say yes, because it would be the Catholic, democratic thing to do. She has as much right to a Catholic education as we have. I really don't think that the girl would be happy because of the intense dislike for colored people that some of the students have."

A great many people in the United States seem to

fear that the progress and education of the Negro will only mean trouble for the whites. They forget that whether they will it or not, the colored are going to be educated, and that the only serious danger may come from a wrong kind of education for Negro leaders. I have also heard Catholic white people say: "It seems almost a pity to educate a Negro. Let him acquire his diploma, and then what have we to offer him?" There is a partial truth in this statement, as it is often extremely difficult for a Negro graduate to get a job that is commensurate with his training, but on the whole it is too pessimistic and materialistic to be Catholic.

"As a Catholic student of a Catholic college, I think that we should be willing to accept a Negro into our school. It would be a start toward breaking down prejudice against the colored race. But for the girl's own good I don't think that it would be right because I feel that she wouldn't be socially accepted and while I don't feel that she would be looked down upon, we are too far South to take such a step."

Examples of those who voted outright for non-admission follow:

"Strictly and ethically speaking, there should be no distinction made as to race, since we all belong to the Mystical Body of Christ; but practically there would be difficulties. Just at present we have not gotten Christlike enough to embrace all *socially*. I think the time is not far off. At present, I would be inclined to say it would not work. The situation is to be regretted. Many students would resent such a procedure and it would work a hardship on the college."

"I don't think that she should be admitted because of one main factor: I don't believe white people should associate with Negroes. However, if she did come, I wouldn't be rude or snub her in any way, but I would keep my distance. I can't understand in the first place why a Negro would want to go to school with all white girls, unless she just wants to show everyone she is just as good, and I don't care what anyone says, I don't think they are: their soul, yes, but not in any other way."

The following contribution tells its own story:

"No, I would not admit her. For two reasons. First, because I think that it would make her life here unhappy. Secondly, I think that from the standpoint of material value, the college would suffer. People are so eager to criticize that it would cause comment and the college enrollment would decrease."

One student advocates admittance, because among other reasons "it will help our college."

"I'd give her permission to come because this as a Catholic college should open its doors to all who seek a Catholic education. Some of the students wouldn't like it, but they'd get over it. If we started this, I think that other colleges around here would follow. I think also, there should be several colored girls admitted at once, so that one girl wouldn't feel out of place. Our college would gain by this, because the more nationalities that the school enrolls, the better chance we have of acquiring a broader outlook on different races. Every girl here would be given a chance to better understand the Negro viewpoint on a variety of questions. It would break down prejudice."

There you have it, the voice of young Catholic

America, if you wish to call it so. Perhaps if they were in charge of things, most of our Catholic schools would not be guilty of discrimination against the Negro. As it stands, one of the most serious "bottle-necks" in the conversion of the Negro is the attitude of many a Catholic college today. I might say that such institutions as bar the Negro are damaging the reputation of the Catholic Church among the colored race. Personally I am acquainted with quite a number of young Catholic Negroes who feel very bitter about it. Such colleges are neglecting a precious opportunity to train colored leaders, who are going elsewhere for their higher schooling and emerging with little or no respect for the Catholic Religion because of it.

THE TOUCHSTONE OF AMERICAN TRADITION

From CIP — Center of Information Pro Deo

The most important practical lesson to be learned from America's history is this: to be politically free the citizen must be socially free. In other words, in a good society for modern man the liberty to participate in the responsibilities of government implies the liberty to develop all talents regardless of the accidents of birth into a higher or lower class, of breeding in a cultured or uncultured environment, and, most particularly, of traditional occupations as established by family or caste. The American revolution broke the barriers of age-old social prejudices. America became the country where it was easier than anywhere else in the world to escape social compulsion and, through individual merits of hard and honest work, to develop one's life in accordance with personal ideas.

It may also be said that, in the social field, America has achieved more radical results than the violent, although inevitable, French revolution which awakened to a certain extent most of the European and Latin American peoples. The reason for the better results in America cannot be stressed too much. The Founding Fathers, instead of going in for verbiage and acts of violence, devoted their energies to meditating on *the deeper relations between their principles; political liberty founded on equality, equality found-*

ed on brotherhood, and brotherhood founded on the Fatherhood of God.

They could not help, in this magnificent work of mind and soul, adding to the social liberties implied in political liberty, liberty for the enslaved race. In fact, the denial of racial liberty by the King of England was one of the principal considerations influencing their decision to make a new and independent state. Among the arguments to "throw off such government," Jefferson included this important paragraph in the *first draft of the Declaration of Independence*:

"He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty, in the persons of a distant people, who never offended him; captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers is the warfare of the Christian King of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative [veto] for suppressing every legislative attempt to prohibit or to restrain this execrable commerce . . ."

Through fear of opposition threatened particularly by South Carolina and Georgia which might have destroyed the chances of successful insurrection, this paragraph was suppressed in the final draft. But this act of inconsistency was accomplished with sorrow and with full realization of its ultimate consequences. Jefferson said, when consenting to the suppression for opportunist reasons: "I tremble for my country when I reflect that God is just; that His justice cannot sleep forever." Patrick Henry demonstrated all too clearly the selfish human motives which, acknowledging the right, continued perpetrating the wrong: "Every thinking man rejects it (slavery) in speculation . . . I will not, I cannot justify it. However culpable, I will so far pay my devoir to virtue as to own the excellence and rectitude of her precepts, and lament my want of conformity to them."

In other words, the *Founding Fathers made only a half-way revolution, they left Negro slavery as a sign of contradiction to their revolutionary principles of equality*. The race question has thus become the touchstone of American democracy."

You cannot bring a good principle into society and expect to go on as if nothing had happened. You cannot inaugurate a democratic way of life and keep slavery. That democracy contains an explosive force as a great popular idea was again proved by the Americans. A second revolution, which was at the same time a civil war, carried forward the work of the first revolution: slavery was legally abolished in accordance with the spirit of democracy.

The test of the penetration of a law into the customs and life of a nation comes in the first few years after it has been passed. After the civil war the anti-slavery laws were not applied in the spirit in which they had been made. The physical compulsion controlling the movements, labor and family life of the Negro was done away with, but the social compulsion was continued. Theoretically the Negro was free to go where he pleased, but in practice he was again enslaved to an appalling extent through a modern form of peonage under the form of sharecropper contracts designed by clever men to exploit their fellow man. Theoretically, he was recognized as having equal rights with

the whites, but in practice he was barred from the better things of life in the way of good hotels, desirable sections of the city for living quarters, and, where he was numerically strongest, the better places on public conveyances—in some cases being prohibited their use altogether. Theoretically, he was free to choose his work, but in practice he was refused the opportunity to secure positions of dignity and good pay. Theoretically, he could exercise his right of free association to combat exploitation, but in practice labor unions found some dodge (not against the letter of the law) to keep him out of the union, so he remained unprotected. Theoretically, the public schools were open to him, but in practice he was refused admittance to many, receiving in consequence either no education or that given by a school where the standards were inferior. Theoretically, he enjoyed the unconditional American freedom of worship, in practice even many churches showed clearly they did not wish him in the pew with members of the "better" race.

These inconsistencies and injustices which, in spite of some partial improvements, have continued for more than seven decades, have brought forth (in accordance with the inexorable inter-relation of the truths set forth in the Declaration of Independence) their *inevitable consequences*. The *first consequence* is that, since the law has not been applied in the social field, *political liberty has not been achieved*. Through poll tax regulations, the "grandfather" clause, etc., white political bosses have succeeded in keeping the majority of Negroes from voting. The Negro, therefore, has not been able to defend himself by the means provided in our democratic system of government, the exercise of the right of suffrage.

The *second consequence* is that the Negro has seen that his inalienable right to life is not secure. Difficulty in obtaining unprejudiced trial, particularly when accused of a major crime, has bred fear of the courts. Lynching, judged from the standpoint of mob psychology, is not extraordinary. The absolutely un-American thing is that lynching has continued because the perpetrators of this crime generally have not been punished according to law. In other words, in this impassioned conflict a contempt of the law has been allowed to fester in the body of the nation.

The *third consequence* is that the Negro has not been protected in his inalienable right to the pursuit of happiness. The fundamental material conditions for happiness are not present. He has been allowed to live in the most unhygienic housing conditions and to work under hazardous and unhygienic conditions. His lower wage scale has kept him undernourished and badly clad. He is still without sufficient hospitalization and preventive medicine facilities in spite of the enormous sums recently expended to care for his needs. For the most part, he has been obliged to live in a material condition which is, according to theology, not the minimum necessary for virtuous and happy life.

The fundamental spiritual conditions for happiness have not been accorded him. In theory the schools and religious instruction classes organized for the Negro should suffice for his needs. But in practice, Negro schools are still definitely inferior in number and standards to white schools, and colored students, regardless of their qualifications, are still refused entrance to many of the best schools. In theory all careers are open to every American. But in practice the Negro feels the weight of segregation keeping him down. In the higher professions the number of Negroes is ridiculously small.

The final consequence of all these inconsistencies is the deterioration of the central idea of democracy: equality. Doubt has crept deep into the souls of the black people: do the whites really believe their own Declaration of Independence claiming all are created equal? Bitterness has its own logic.

The problem will not be solved without revolutionary action on the part of individual Americans. Race prejudice goes very deep and is immensely strong in the every day life of our country. The average American would not deny the idea of equality, but in practice he irrationally objects to studying, working, traveling, eating or being housed with a fellow-American whose skin happens to be more darkly pigmented although in no other particular can he be proved worse than the man who objects to his society. The average American will go so far as to admit that there is no real reason for discrimination but will escape taking any definite stand with such vague excuses as: what will my friends say? What will my clients do? Why

should I take to risks involved in doing an unconventional thing?

The barriers of race prejudice cannot be removed by discussion or compromise. Now is the time to brave the bad, although strongly established customs unconsciously fostered by our most respectable element which clings to the last remnants of autocratic cast tradition.

The leaders in this action must be Christian. They know better than any one the price paid for the brotherhood of man: the blood of the Son of God. Christ was the great revolutionary against the race superiority complex, against the hypocrisy which stifles in the letter of the law, the spirit of human equality. The disciple of Christ has to prove in practice if he really believes what he says when he prays to God as our Father, when he repeats that he loves his fellowman as himself for the love of God.

The head of a school who receives the application of a Negro boy or a Negro girl fulfilling all entrance requirements can do much if he will brave the thought of adverse comments. The head of an office or organization when needing a new employee may perhaps advance his Negro office boy if he has shown ability, or consider the application of properly equipped Negroes when looking for some one to assume a responsible position.

Only the sum of thousands and tens of thousands of personal efforts can make the victory of equality.

These lines may seem naive or even imprudent. But the all too realistic and prudent people who have disapproved of evil things but have not gone to the extreme of fighting them, have indirectly caused the present world catastrophe. After all, we are suffering now the war disorders because the democracies together did not go all-out in practical action against the Nazi-Nippon race prejudices before these could launch this greatest of challenges in history. *We did not choose this time for greatness, but now that we are in it, we have to prove we are great enough.* We have come dangerously near to losing the uncompromising clarity of our democratic ideas in our every day compromises with race prejudice. If we win our battle against racial discrimination while this war is on, we may this time teach the nations the liberty, equality, fraternity which make for peace.

PLAYS And A Point Of View

By THEOPHILUS LEWIS



THE BEECHERS AGAINST THE WORLD

I suppose every reviewer some time or other encounters a play that baffles his power of analysis. "Harriet," currently showing in Henry Miller's Theater, turns out to be my hard one. It is a biographical drama based on the career of Harriet Beecher Stowe, the author of "Uncle Tom's Cabin," the novel that had a dynamic effect in crystallizing and unifying anti-slavery sentiment in the years when abolition was the nation's premier social and economic problem, and a moral crisis as well. Adequate comment on the play, it seems to me, should begin with a superlative and rise to a climax, and I haven't got that many adjectives.

"Harriet" has everything . . . superb character delineation, rich humor, interest that never drags or lets down, a touch of hokum and, most important, a message. On the production side, it is interpreted by the brilliant acting of Helen Hayes, starred in the title role, which is always a thing of beauty and a joy forever. If "Harriet" isn't a playwright's play, it ought to be, or the mite I know about dramatic art was learned in vain. "Harriet" certainly gives its audience a grand evening in the theater.

While following the action of the play, one notes how Mrs. Stowe's career in art paralleled Abraham Lincoln's career in politics. Both of them tried to evade the abolitionist issue that was shaking the nation and their own consciences, attempted to run away from their destiny. Abolition and their consciences ultimately caught up with both of them.

Among the interesting and diverting points of the play are episodes—that doesn't seem to be the right word—which picture the turbulent family life of the Beechers. There was never a dull moment among them. All the Beechers were born crusaders, they were always trying to convert the world or trying to convert each other to their pet individual reforms, which were legion; for the Beechers were prolific folks.

If "Harriet" had no other merits, its portrayal of the family life of the Beechers, alone, would be sufficient to make it an interesting play. Certain members are drawn in acrid portraiture; for instance, the austere Catherine, the vain Henry Ward Beecher, and the progenitor of the tribe, old Lyman Beecher, who had a large dash of Elmer Gantry in his blood. They were always fighting among themselves, envying each other, disparaging each other, but immediately closing ranks and facing the world in a solid phalanx whenever any member of the clan was threatened from without.

I have already intimated that the performance of Helen Hayes, the leading character, is sparkling. The supporting

cast approaches perfection. The settings, the costumes—the whole production, presided over by Gilbert Miller, is a pleasure to see. "Harriet" is a play you will want to tell your grandchildren about.

BLACKFRIARS' SEMI-FINAL

When a reviewer is commenting on an amateur or Little Theater production it is difficult to avoid the appearance of being patronizing, although that attitude may be the farthest thing from his mind. I was going to say "A Man's House," the third play produced by the Blackfriars' Guild during the now declining season, was easily the peer of most plays presented ten blocks south on Broadway. I was thinking only of the production side. "A Man's House" was certainly dressed in good taste, in the matter of scenery, lights and costumes, which cannot be said of most commercial productions. In the more important matters of drama and acting, the production surpassed at least eight out of ten plays offered to Broadway audiences.

The story describes the explosive effect of the Gospel in the household of Salathiel, a rich Jew living in Jerusalem in the first century. The specific time is between the Saturday before the first Palm Sunday and the Monday after Easter. In that short week, Salathiel's house, apparently as solid as the tablets of the Law, cracks and falls apart. His younger daughter, the apple of his eye, insists on accompanying her sweetheart to Bethany to march in the Palm Sunday procession; his eldest daughter, who has been blind for years, has her sight restored by the Nazarene, and forthwith falls in love with a Roman officer; one of his best servants defies the discipline of his steward to follow Jesus to Calvary, his friends reproach him, and his son and heir, fearful that the spiritual disintegration of the house will cause its financial collapse as well, threatens to salvage what's left of the family fortune for himself.

The week-long chaos in his house quickly resolves into a happy ending for Salathiel, in a material sense. After the storm that blew from Calvary passed over, Salathiel discovered that his business interests had suffered little and he still remained the head, at least the nominal head, of his house. The only thing wanting was somebody in his house who loved him. Which suggests that Salathiel's last years, while superficially happy, were almost as tragic as Golgotha.

I have a notion that "A Man's House," obviously written for the theater, is also a pleasurable reading play, as interesting in the library as on the stage. Perhaps I should say, almost as interesting, for in the Blackfriars' production the central character was interpreted by Augustin Duncan, a magic name in the American theater. Mr. Duncan's portrayal of Salathiel was so understanding, so sympathetic, that one was almost persuaded that he was Salathiel himself, exhumed full bodied from his ancient tomb to interpret himself to a modern audience. Secondary characters, without exception, were interpreted with skill and finesse, with Cavada Humphrey, as Esther, whose sight was restored by the Saviour, rising toward excellence. Dennis Gurney, who directs Blackfriars' productions, makes his initial appearance in grease. He is almost as good an actor as a director, which is saying something. The play was written by John Drinkwater.

THE ATLANTA STATEMENT

[The following is the text of the statement of policy issued by the white Southern leaders who met in Atlanta, April 10, 1943.—Ed]

In October, 1942, a representative group of Southern Negro leaders met in Durham, N. C., and issued a statement in which they addressed themselves "to the current problems of racial discrimination and neglect, and to ways in which we may cooperate in the advancement of programs aimed at the sound improvement of race relations, within the democratic framework."

Their statement is so frank and courageous, so free from any suggestion of threat and ultimatum, and at the same time shows a good will, that we gladly agree to cooperate.

We do not attempt to make here anything like a complete reply to the questions raised nor to offer solutions for all the vexing problems. We hope, however, to point the pathway for future cooperative efforts and to give assurance of our sincere good will and desire to cooperate in any sound program aimed at the improvement of race relations.

These Negro leaders rightly placed emphasis in their statement on discrimination in the administration of our laws on purely racial grounds. We are sensitive to this charge and admit that it is essentially just. From the Potomac to the Rio Grande there are some 10,000,000 Negroes. While all citizens are governed by the same laws, it is recognized that Negroes have little voice in the making and enforcement of the laws under which they must live. They are largely dependent upon the will of the majority group for the safety of life and property, education and health, and their general economic condition. This is a violation of the spirit of democracy. No Southerner can logically dispute the fact that the Negro, as an American citizen, is entitled to his civil rights and economic opportunities.

The race problem in any Southern community is complicated by our economic limitations. The factors which have kept the South a tributary section have also kept it poor and lacking in sufficient industry to develop and to provide enough jobs and enough public funds for every public need. Yet the only justification offered for those laws which have for their purpose the separation of the races is that they are intended to minister to the welfare and integrity of both races. There has been widespread and inexcusable discrimination in the administration of these laws. The white Southerner has an obligation to interest himself in the legitimate aspirations of the Negro. This means correcting the discrimination between the races in the allocation of school funds; in the number and quality of schools, and in the salaries of teachers. In public travel where the law demands a separation of the races, primary justice and a simple sense of fair play demand the facilities for safety, comfort and health should be equal. The distribution of public utilities and public benefits, such as sewers, water, housing, street and sidewalk paving, playgrounds, public health and hospital facilities should come to the Negro upon the basis of population and need.

It is recognized that there is often practical discrimination

by some peace officers and in some courts in the treatment of Negro prisoners and in the abrogation of their civil rights. There is no such discrimination incorporated in the laws of any of the Southern States. False arrests, brutal beatings and other evils must be stopped.

In the economic field, unquestionably procedures should be undertaken to establish fully the right to receive equal pay for equal work. To do otherwise works a wrong in our entire economic life and to our self respect. With so large a proportion of our wage-earning population belonging to the minority race, if we cannot plan for a well-trained, well-employed and prosperous Negro population, the economic future of the South is hopeless.

Most of the Negroes in the South are on farms and in rural communities. Failure to provide for them all the facilities for improving agricultural practices through schools, county agents, supervision holds back all of the South. Fair wages, longer tenures of leases and increased opportunities for farm ownership are also necessary.

All men who believe in justice, who love peace and who believe in the meaning of this country are under the necessity of working together to draw off from the body of human society the poison of racial antagonism. This is one of the disruptive forces which, unless checked, will ultimately disturb and threaten the stability of the nation. Either to deny or to ignore the increased tension between the white and the colored races would be a gesture of insincerity.

That there are acute and intricate problems associated with two races living side by side in the South cannot be denied. But these problems can be solved and will ultimately disappear if they are brought out into an atmosphere of justice and good will. If we approach them with contempt in one group and with resentment in the other group, then we work on hopeless terms. The solution of these problems can be found only in men of both races who are known to be men of determined good will. The ultimate solution will be found in evolutionary methods and not in ill-founded revolutionary movements which promise immediate solutions.

We agree with the Durham conference that it is "unfortunate that the simple efforts to correct obvious social and economic injustices continue, with such considerable popular support, to be interpreted as the predatory ambition of irresponsible Negroes to invade the privacy of family life." We agree also that "it is a wicked notion that the struggle by the Negro for citizenship is a struggle against the best interests of the nation. To urge such a doctrine, as many are doing, is to preach disunity, and to deny the most elementary principles of American life and government."

It is futile to imagine or to assert that the problem will solve itself. The need is for a positive program arrived at in an atmosphere of understanding, cooperation and a mutual respect.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

* * * * *

Pan-American Day is celebrated this year on April 14. Due to wartime conditions, this event takes on a new meaning. According to Dr. L. S. Rowe, Director General of the Pan-American Union, "it stands not only for the maintenance of the principles that have guaranteed peace and security to the American Republics, but also for the extension of those principles to international relations throughout the world, so that all nations many henceforth enjoy that peace and security which the American nations have demonstrated to be capable of realization."

Claude G. Bowers, American Ambassador to Chile, also reminds us that this year marks the two hundredth anniversary of the birth of Thomas Jefferson. This great statesman was born in North America, but he belongs to North and South America alike. For his is the political philosophy of liberty, independence and self-government toward the realization of which all the American Republics are striving.

PROGRESS

Four forward-looking steps have been taken in the United States to make our sister republics better known to us.

In line with the Government's policy of encouraging a closer tie between the educational institutions of Latin-American nations and this country, emphasis is being placed at the Catholic University of America in Washington on the preparation of translations of the literature of the southern republics for ultimate use in the Catholic high schools of the nation.

The more ambitious program now engaged in by Catholic University educators involves several projects designed to bring to the attention of students in preparatory institutions authentic reproductions of Latin American literature. Four volumes are in preparation.

Included in this research in the literature of the southern republics will be the compilation of an anthology of English translations of Latin-American writings to be used as a survey course in colleges or for general reading, with supplementary reading material from authors of the other Americas for use in the elementary school.

The second commendable achievement is the organization of a group known as the Inter-American Institute for the purpose

of promoting a better understanding with Central and South American countries on the basis of traditional Christian culture. The Institute is functioning under the patronage of the Most Rev. Edwin V. O'Hara, Bishop of Kansas City.

Both priests and laity will be represented in the membership of the Institute, while interested non-Catholics will serve on the advisory board. The organization will be a center of information in matters of interest to North Americans concerning religious, cultural, industrial and rural affairs of the Latin Americans.

The third announcement which brought joy to our heart originated in St. Francis, Wisconsin. Two nuns, faculty members of St. Clare College, have been given leave of absence by their Superior General to visit South American countries preparatory to compiling textbooks on this history of Latin American republics.

The Sisters will visit Colombia, Peru, Bolivia, Chile, Brazil, Puerto Rico, Cuba and Argentina. Their trip will be of eight months' duration.

The fourth achievement was the publication of the first volume of New World Guides to the Latin American Republics. The Guides, published by Duell, Sloan and Pearce, were planned to contain more authoritative guidebook data on the whole vast area of Latin America that had ever before been gathered together in usable form. Volume One covers Mexico and Central America, while Volume Two will embrace the whole of South America.

I quote just one sentence: "In the capitals and larger Latin American centers, hotels usually have standards comparable with those found elsewhere and at times on a par with those anywhere in the world."

Shall we make our reservations now for a post-war tour?

HAITI AGAIN

Last month we mentioned the fact that Bishop Louis Collignon, O.M.I., of Lowell, Mass., was the first North American Bishop to occupy a Haitian See.

This month we add the following postscript: The Sisters of Charity of the Hotel Dieu at St. Hyacinthe, Quebec, Canada, have accepted a mission in Bishop Collignon's diocese. Their work will include teaching and the care of the sick.

The Haitian people are certainly learning a few things about the catholicity and universality of the Church.

What a pity that so many people in the United States are forever making racial distinctions! Watching the Church in action is one of the best cures for racial prejudice. If a North American bishop, Canadian Sisters and the Haitian people can work together in perfect harmony, despite language handicaps, who do so many of our people, with no language difficulty at all, find it so difficult to be thoroughly Christian in their attitude towards members of another race?

HERE AND THERE

The first group of Redemptorist missionaries to leave for Brazil will depart soon after Easter. They have been assigned to the towns of Coadajaz and Coari, in the heart of the jungle country.

The Rev. Gerard Grondin of Westbrook, Maine, a Mary-

AS YOUTH SEES IT

EDITED BY YOUTH

knoll missionary, has just covered the length of the steaming Acre River visiting his parishioners. The majority of the people in this partially unexplored region, which is partly in Bolivia and partly in Brazil, had never seen a priest before Father Grondin's arrival. He brought them news of the outside world. Many did not know a war was going on, others were unaware of the existence of a place called the United States.

The Circulo de Obreros, founded by the Rev. José Maria Campoamor, S.J., for the economic as well as social, intellectual and moral betterment of the working classes in Colombia, continues to expand its *caja de ahorros*, or cooperative savings bank. When Father Campoamor established the first *caja de ahorros*, it was the first and only savings bank in Colombia. today it has assets of one million and a total savings of two million dollars.

Montezuma Seminary, established at Las Vegas, New Mexico, by the Hierarchy of the United States to train Mexican candidates for the priesthood, now has 315 students. Every diocese in Mexico without exception has received priests from this institution.

In the first project of its kind under the Latin-American health and sanitation program, thirty carefully selected students have started a course of instruction in nursing the *Escuela Universitaria de Enfermeras Profesionales* in Quito, Ecuador. The new school is the product of cooperation between various Ecuadorean and United States agencies and will provide additional trained personnel for war and post-war needs. The students receive free tuition, uniforms, meals, textbooks, materials and living quarters throughout the course.

ST. AUGUSTINE'S MESSENGER is a magazine too little known and read by Catholic Americans. It is published by St. Augustine's Seminary, Bay St. Louis, Mississippi, for the training of Brothers and Priests to carry on the apostolic work of the Society of the Divine Word—a Society whose chief work is among the underprivileged, illiterate, often unchristianized Negroes of the Southern United States.

* * *

Many of us fail to realize that the missionary field in this country is just as fertile, just as much in need of our support as that in any of the Foreign Missions. We turn blind eyes on the incredible number of those in this land who are being left to lives of Christless darkness.

Yet we need only take in hand any one issue of *St. Augustine's Messenger* to realize the enormity of the task facing these Priests and Sisters whose idea it is to bring the Truth and the Light to all Negroes still so deprived.

In a recent issue of this magazine was told the story of Father Peter de Boer, S.V.D., a young missionary who went, two and one-half years ago, to establish a mission among the Negroes at Yazoo City, Mississippi. When the mission's school was opened, two years ago, it had an enrolment of 130 children, not one of whom was Catholic. Superstitious fear and bigotry had been so instilled into those children that they used, in the beginning, to run away from the priests and nuns. "Today there are over 300 alert and friendly children in the eight grades of the school" which is conducted by the School Sisters of St. Francis of Milwaukee as their voluntary contribution to the work of the American Negro Missions. On October 4, 1942, the newly-built church of St. Francis of Assisi was consecrated at Yazoo City, and on that same morning 24 children were baptized, received the First Communion, and were Confirmed. Father de Boer, who for two years had a congregation of only two parishioners now has a congregation of thirty-three! Also under instruction are eight other adults.

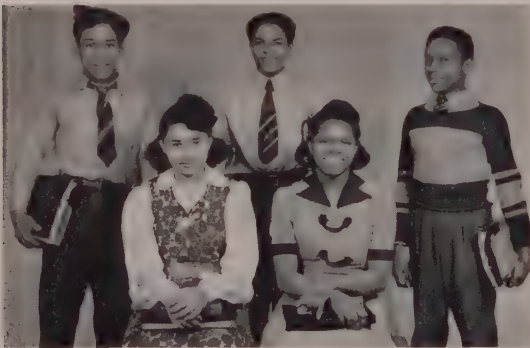
In the face of our all-too-casual acceptance of Catholicism as an established and flourishing religion in these United States, these numbers seem incredibly small, shocking. It is to be hoped that they, and the many similar recounted incidents which can be read in *St. Augustine's Messenger*, will succeed in shocking us out of our well-cushioned pews to the realization that there are countless American Negroes who not only have no cushioned-pews, but who have no religion and no code of Christian morality by which to fulfil their supernatural destinies.

* * *

The work of the American Negro Apostolate needs our prayers, our labor and our alms. All of us can pray. Not all of us are free to labor actively in the field, though all

Colored Home Pupils Win Honors

For the past two years the Little Flower House of Providence for Colored Children at Wading River, L. I., has been sending its high school students to nearby Port Jefferson High School. This term five children from the home are on the honor roll. Out of 450 students the highest honors were awarded to one of the five—Miss Irene Kelly.



Standing: Alexander Hamilton, Carl Guthman, Howard Mills.
Seated: Benilda Garrett, Irene Kelly

Holy Name Society Honors Interracial Council

of us can, by our truly Christian living, perform a labor. And all of us can contribute alms. A year's subscription to *St. Augustine's Messenger* is \$1.00. A small and often foolishly-squandered sum to many of us—to others, a sum whose giving requires sacrifice—but sacrifice is love's greatest proof. In exchange for our subscription, we should receive great cause for prayer, a strengthening of our own Faith, and a sense of real thankfulness for the ease with which we came by that Faith. And we should have the satisfaction of knowing that we are helping, in a small but active way, to remove the blot of shame with which this country has defaced itself, not so much by persecuting but by ignoring the Negro.

As this issue goes to press, we are in the heart of the second Lenten season since America's entry into the war. It may be that some of us have wondered what fruits this period of prayer and fasting would bear in the world. All of us have turned our attention to that world; many of us have succeeded, commendably, in turning our attention away from ourselves. Yet one would here offer a word of caution. The world is made up of individuals, little selves. Before these individuals can turn their attention to the building of a better world, they must concentrate on building better selves. The chief objective of this Lenten season is to pray for Peace in the world. Yet is there any hope of peace in the world when there is not peace within our own souls? And there cannot be peace within ourselves while we traffic in uncharities, in selfishnesses. Bodily fasting is neither the most difficult nor the highest form of sacrifice, though it is praiseworthy in itself. The kind of personal sacrifice most needed is that self-denial whereby we relinquish personal hates, prejudices, blindnesses. These are the stuff which wars are made. If we fail to recognize these faults in ourselves and, condemning the enemy for his sins, consider ourselves righteous, we are worse than Pharisees.

Let us not begin to plan for world peace tomorrow, until we have achieved personal peace today. If there is any evil due to prejudice or injustice or uncharity and we abet it, either actively or by failing to take stand against it, we cannot be at peace with ourselves, our God or the ideals for which our country is fighting. We are enemies of Peace. If we Catholic Americans would continue to call ourselves both Christian and American, we must recognize and abolish the harm being done the Negro spiritually, socially, and economically. If we fail to recognize and take action against this evil, or if we recognize it, yet make no move to destroy it, we are not Christians, for there is no Charity in our way of life. Then were it better for us that we did not keep the Lent. We are dumb and blind to the meaning of the Cross and there can be no Easter in us. To the Christ who went about teaching and healing, all were as one, leper, Samaritan, High-Priest. To the Christ of Good Friday, all races, all nations, all ages were as one. The Love of the Cross encompassed even its enemies.

Let us remember that before the Peace of Easter morning, there was the Crucifixion, the greatest testament of Love. So we too, before we can expect peace within ourselves must establish within our lives a testament of love for our fellow-man—a testament whose other name is sacrifice.



RESOLUTION.

WHEREAS our Holy Father, Pope Pius XII, now gloriously reigning has said that: "We confess that we feel a special paternal affection, which is certainly inspired of God, for the Negro people dwelling amongst you in his Section Lactiae;"

AND WHEREAS the principle of justice and equality should be extended to all and

WE THEREFORE this is one of the fundamental principles of the Catholic Faith and that of the American form of government; and

WE THEREFORE the Catholic Interracial Council is an organization, seeking to promote the interests of our colored brethren in this country, now therefore be it

RESOLVED that the Holy Name Society of the Dept. Water Supply, Gas and Electricity, Boroughs of Brooklyn and Queens deem it a privilege and an honor in being the first Holy Name Society to give public recognition and support to the Catholic Interracial Council on the occasion of this Society's Second Annual Communion Breakfast on March 28-1953

Albert E. Lewis President *George Fox* Secretary
Rev. James L. Sullivan Spiritual Directors

The Holy Name Society of the Department of Water Supply, Gas and Electricity, Boroughs of Brooklyn and Queens, at its second Communion-Breakfast, presented an engrossed resolution to the Catholic Interracial Council. The presentation was made by Albert E. Lewis, president of the Society, to Harold A. Stevens, president of the Council.

FROM HERE AND THERE DURING THE MONTH

● BROOKLYN PRIESTS COMMITTEE CONSIDERS EMPLOYMENT PROBLEMS

Brooklyn, N. Y.—The Priests' Social Action Committee of the Diocese of Brooklyn had an interesting meeting, Tuesday, April 13, on "Discriminatory Employment Practices." Godfrey P. Schmidt, Deputy Industrial Commissioner of New York State, addressed about thirty priests on the subject.

The speaker clarified all unfair discriminatory practices flowing from race, color, creed, nationality. The greater part of the talk by Mr. Schmidt and most of the discussion period centered around the problems of the Negro.

"Legislation is an important help toward reducing this evil,"

said the speaker, "but experience shows that a law is relatively ineffective unless the attitudes of people have been prepared for the law.

"Education, therefore, along with, or even more than legislation, is the answer. We mean not only a training of the mind; we mean also, and especially moral education, the training of the will. Unfair discrimination is a temptation to which we are all exposed."

Mr. Schmidt stated that a good measure of discrimination is dissolving under the impact of the manpower squeeze. The experience of employers and fellow workers shows progress. No grave problems arise with white and Negro working together.

The speaker observed that the Negro, with real courage, is doing at least his share in the war effort. It will be hypocritical and dangerous, not to say un-American and anti-Catholic, he declared, if the racial discrimination we are fighting against in this global conflict continues to infect our own country in the post-war world.

○ MACON OFFICIALS LAUD NEGRO VOLUNTEER POLICE

Macon, Ga., April 1—This city's under-manned regular police force probably would be facing one of the gravest crises in its history but for one fact—the yeoman service being rendered, at the present time, by colored volunteer police.

Working under the standards of the Office of Civilian Defense here, a full force of public-spirited Negro officers, working under leaders of their own race, has formed Company "D" of the Macon Auxiliary Police patrol and has set a record for safe and sane law enforcement among its own people which probably is unequalled elsewhere in the entire country.

The colored auxiliary policemen are fully armed but not a single case of power-abuse or indiscreet performance under pressure has been reported.

Major O. B. Newman, of the Office of Civilian Defense, Chief of Police Robert L. Miller, and J. C. Smith, assistant chief of auxiliaries, have all rated the performance of Company "D" remarkable in efficiency, and they attest that the Company "D" auxiliary policemen have been unfailingly careful to eliminate bias and prejudice in the performance of their duty.

● WALTER WHITE'S DAUGHTER IS HONORED BY CLASSMATES

Northampton, Mass.—Miss Jane White, Smith College Junior and daughter of the executive secretary of the National Association for the Advancement of Colored People and Mrs. White, has received an unusual distinction of being elected president of the House of Representatives by her classmates.

Miss White, one of six or seven Negro girls of the student body of more than 2,000, is a resident of Morris House, one of 35 dormitories and houses on the campus. Smith, one of the three leading women's colleges in the country, has a large percentage of Southern women as students.

● TENNESSEE RESTORES NEGRO TO FULL POLITICAL STATUS

Nashville, Tenn.—The repeal recently of Tennessee's half-century-old poll tax, the subject of stormy debate and political campaigns since 1938, brought back the vote to thousands of the State's colored citizens—the class whose right to suffrage suffered most from the tax on the vote.

The signature of Governor Prentice Cooper to the bill made Tennessee the first of the remaining eight States of the union levying a tax to bring about repeal.

● CHURCHMEN URGE McNUTT TO RESUME F.E.P.C. HEARINGS

Washington, April 9—Representatives of the Catholic, Jewish and Protestant churches today called on Paul V. McNutt, chairman of the War Manpower Commission, to make known their concern over racial discrimination in war jobs and to urge the early revival of the Fair Employment Practice committee. Since January no hearings have been held by the committee and several of its members have resigned.

Those participating in the interview were Msgr. John A. Ryan, director of the Social Action department, National Catholic Welfare conference; Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America; George E. Haynes, race relations secretary of the Federal council; Rabbi Abraham Shusterman, of the Central Conference of American Rabbis and the Rev. W. H. Jernagin, chairman of the executive board of the Fraternal Council of Negro Churches.

The churchmen cited the good results achieved by the Fair Employment Practice committee in its first two years in opening up job opportunities to persons previously barred through race discrimination.

● 100 WHITE SOUTHERN LEADERS APPROVE DURHAM CONFERENCE

Atlanta, Ga.—Meeting here April 10, more than a hundred white Southerners, many of them leaders in their fields, accepted in principle, the statement of objectives issued last October by a Negro conference in Durham, N. C., and moved for a "positive program in an atmosphere of understanding, cooperation and mutual respect."

Ralph McGill, of the Atlanta Constitution, who was presiding officer, was instructed to appoint a committee to meet soon with representatives of the Durham conference for a meeting of minds and men of good will and confidence.

● CARVER MEMORIAL BILL PASSES HOUSE

Washington, D. C.—A monument built by the Federal Government to the memory of the late Dr. George Washington Carver, Negro scientist, was virtually assured recently when the House approved without dissension and sent to the Senate a bill authorizing the project.

The monument is to be erected at a cost of \$30,000, near Diamond, Md., where Dr. Carver was born in 1864. His research work at Tuskegee Institute in the development of agricultural products made him famous. Previously the Public Land Committee of the House had approved the bill.

● REGISTRATION OF NEGROES

ORDERED BY GESTAPO CHIEF

Washington—An order for the compulsory registration of all Negroes in German territory in Europe has been issued by Heinrich Himmler, Gestapo chief, the Swedish weekly, *Trots Allt*, revealed recently.

In an article reported to the Office of War Information, the paper said that the Negroes would be treated similarly to Jews. All their property will be confiscated and they will be put in the same "inferior race" classification as Jews.

The new decree will apply to all Negroes in occupied lands such as France, Belgium, Luxembourg and Denmark, where there are considerable numbers of colored peoples.

● NEGRO POLICE SERGEANT PROMOTED

TO LIEUTENANT; FOURTH TO HOLD RANK

Chicago—(ANP)—Sergeant Harry Deas, a member of the Chicago police force for the past 28 years, has been elevated to the rank of lieutenant by Police Commissioner James P. Allman, according to an announcement recently. Lieutenant Deas, assigned to the Stanton Avenue station, becomes the fourth Negro officer to hold this rank.

Other police lieutenants were the late William Childs, and William Middleton, and Captain John Scott, commanding officer of the Stanton Avenue station.

BOOKS

LITURGY AND PERSONALITY. By DIETRICH VON HILDEBRAND. New York: Longmans, Green & Co., 1943. 218 Pages. \$2.00

The members of the Catholic Interracial Council and their friends who take part in the dialogue Mass at St. Peter's, Barclay Street, will welcome this book; for, its purpose is "to awaken a new open-mindedness to the pre-eminence of the Liturgy over all other forms of devotion."

The word *personality* is not used by the author in the colloquial sense. Personality here describes the man who understands and desires the true values of both the material and the spiritual life; "who knows more deeply, loves more profoundly, wills more clearly and correctly, makes fuller use of his freedom."

The indispensable element in the formation of personality, thus defined, is the *intentional* contact with the world of values reflected in the rhythm of the liturgical year, especially in the Holy Mass and in the Divine Office. For example in the Liturgy's spirit of communion in the Mystical Body of Christ is found one of the basic traits of personality. This spirit leads toward charity for all, and away from pride, self-assertion, and indifference to fellow-men.

Reverence is an essential condition for perceiving these true values: it is the mother of all virtues and all religion. (Lack

of reverence is a grave defect of this modern age; and to this lack may be traced the peculiar triteness and the universal leveling downward so obvious in modern life.) Now, the Liturgy, in particular the Liturgy of the Sacrifice of the Mass, is penetrated with this reverence; and the personality mellowed by this value becomes reverent toward his fellow-man as a human being who has acquired extraordinary worth through the Incarnation.

While the first purpose of the Liturgy is, of course, to praise and glorify God, the personality of the participant is irradiated, so to speak, by the Sun of Values premeating it. "As we pray and sacrifice liturgically, the spirit of Christ pierces us." The Liturgy's plainest gesture of giving God the predominant place is an introduction to a balancing sense of values; and, in consequence, by beholding through the Liturgy all things *in conspectu Dei* we tend to keep in touch with reality and emerge whole from the tension of the rhythm of everyday business.

This book, which reflects the scholarship of Dr. Hildebrand and his grounding in philosophy and in theology both dogmatic and ascetic, will serve well to orient the Seminarian and the Novice in the Religious Life; and to re-orient, perhaps, one who has labored longer in the vineyard and perceives, in some pause amid the distractions of these war days, that the world is too much with him.

To lay members of liturgical movements the book is warmly recommended as a deep and, at times, a beautiful synthesis of their aims.

BENJAMIN T. CRAWFORD

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The Interracial Review

"The problem will not be solved without revolutionary action on the part of individual Americans. Race prejudice goes very deep and is immensely strong in the every day life of our country. The average American would not deny the idea of equality, but in practice he irrationally objects to studying, working, travelling, eating or being housed with a fellow-American whose skin happens to be more darkly pigmented although in no other particular can he be proved worse than the man who objects to his society. The average American will go so far as to admit that there is no real reason for discrimination but will escape taking any definite stand with such vague excuses as: What will my friends say? What will my clients do? Why should I take to risks involved in doing an unconventional thing'?"

(From "The Touchstone of American Democracy" in this issue)

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